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All the Men of the Lutheran Church for the Whole Task of the Church

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NOVEMBER
1945

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Volume XXV
Number Eleven

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

Bible Christians Are Stout-hearted

LUTHERAN MEN... NOVEMBER

Volume XXV **Issue No. 11**

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Those were rugged days when our Pilgrim fathers celebrated their first Thanksgiving. The heroic statue on our front cover pictures the Bible under the pilgrim's arm. This is his defense. Knights of old carried their spears and swords. In the crusade for a new homeland where all freedoms would root from religious liberty, the Pilgrims found their comfort and their courage in God's Word. Let us thank God this Thanksgiving Day for an inheritance like that! Let us also refind the Pilgrim's source for national and world security!

Thanksgiving—

By Franklin P. Wherry, Jr.
East Liverpool, Ohio

Thankful for the gift of life, for
Health, for joys of earth;
Acknowledging God's blessings,
Not measured by my worth;
Keenly conscious of
Sin's mortal toll,
Grateful for God's guidance
In the fashioning of my soul;
Valuing rich friendships
Increasingly bestowed—
Gratitude my heart has overflowed!

—From the Lutheran Companion

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General Ities

is neither Japanese nor Italian. He is a General without a country or of all countries. He is leader of the opposition to all that is calm and kind in judgment. He recruits his army on half-truths and on prejudice. He looks at one poor weak sinning churchmember and sneers that all churchmembers are hypocrites. He gets the worst in a business deal with a Jew and proclaims that Hitler was right about the whole race. To him all Germans are brutal and all Japs are sneaks. All races except his own are inferior. All Negroes are dumb and lazy. If he is an economic royalist, all labor is greedy and shiftless. If he belongs on the other side of the rail-road track, all management is greedy and aiming at his enslavement.. General Ities gains no recruits where the spirit of Jesus Christ reigns. Jesus rode rough shod over the prejudices, racial and otherwise, of His day. Samaritans, half-breeds, became personal friends and heroes of some of His greatest parables. Tax-gatherers found their way into His inner circle. When you find yourself classifying your neighbors, repent before it is too late. The temptations of this General are subtle. In the end they will take away your whole sense of perspective if you yield. "Whosoever will, let him come" is the only limit Jesus recognized. Each prejudice makes us less like Him. Each prejudice puts off the farther the hope of a world of peace.

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"I wish I had a baby brother to wheel in my go-cart, mama," said small Elsie. "My dolls are always getting broken when it tips over."
—Watchman Examiner.

The Editor's Personal Paragraphs

The Knubel-Miller Foundation

has provided its first series of lectures. They are scheduled in five locations by Dr. W. H. Greever. Hamma Divinity School was host to a large delegation of the pastors of this area October 3-5. Dr. Greever lectured on the ministry. Humor, common sense, kindly judgments, sound doctrine, deep spirituality and simple clarity made these lectures an experience long to be remembered. Each pastor felt the call to a more Christlike ministry. The work of the ministry will be more effective wherever Dr. Greever is heard. The idea back of this lectureship is certainly justified. Pastors are eager for such refresher courses in pastoral work. Since only a few of them can take graduate courses in our Seminaries, the Knubel-Miller lectureship means educational opportunity to hundreds of pastors. This is a worthy memorial and tribute to two men whose service to the ULCA can never be over-estimated.

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"Grandmother, were you a little girl like me, once?"

"Yes, dear."

"Then I suppose you know how it feels to get ice cream cones when you don't expect them." — Baptist Observer.

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The 1945 Year Book

of the Texas Synod is out again. It is a fine piece of work, both in mimeographing and in contents. Publicity Chairman Broden is to be credited with this 36-page booklet. It is bound to sell the Brotherhood to any thoughtful Lutheran. It is a record of achievement and a promise of bigger things to come.

Boss: "Yes, I'm looking for an office boy. Do you smoke?"

Boy: "No, thank you, but I would enjoy an ice-cream cone."—Watchman-Examiner.

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National Lutheran Editor's Ass'n

brings together all the editors of practically all our Lutheran weeklies. They met recently in St. Louis, with the Missouri Synod publishing house and editors as hosts. Considerable attention was given to making the impact of our faith felt in the body politic either in America or Europe. We recall here Niemoller's confession that the Church could not continue in isolation from social, civic and economic problems. In course of the discussion, Dr. O. A. Piper, a leading contemporary Lutheran scholar, was quoted as follows:

"Luther regarded it an eminent task of the Church to spread the knowledge of the purpose and function of the body politic, no matter whether or not its rulers and citizens were true believers. At least they have to be confronted with the truth concerning themselves, for that is one of the reasons why the Church exists in history. This proclamation of the true understanding of the body politic cannot be confined to the abstract doctrines of political ethics. Since the believer has to live his life of faith here in this world, the Church has to speak forth in a concrete way how far actual political life moves toward the goal assigned to it by God. The Church is not so much the teacher as the living conscience of the body politic."

●

"I understand that Mimi has cured her Scottish boy friend of stuttering. How did she do it?"

"She called him up long distance collect."—Biblical Recorder.

●

"I Ask You"

has been a feature column for several years. Circumstances make it impossible for the writer to continue this contribution for the present. Editor and LUTHERAN MEN readers join in appreciation for its challenging messages and its inspiration. The writer under the pseudonym Quid Habeas was Rev. Robert Barkley, popular pastor of Our Saviour Lutheran Church, Jersey City, N. J.

Four out of five women-haters are women.

●

Church names are important. Pastors have splendid opportunity to use them in the promotion of their congregational programs. The editor was pastor of St. Thomas Lutheran Church for ten years. It is located in the Bronx, New York City. "For Christ and St. Thomas" was the challenge that met the eye from every letterhead, every bulletin, indeed it summed up the motive that led that fine, loyal people to real achievement. A beautiful and unique painting by Ivan Olinski is set in the reredos of the altar, and artist and pastor spent many hours studying together the story of St. Thomas in John 20 in preparation for the painting. A good church name can be capitalized. The occasion for this reminiscing is the 77th Anniversary Booklet of St. Mark's Lutheran Church, Saint Joe, Indiana, Rev. Frank Stevenson, pastor. The introduction carries the message of the church name as follows:

The Gospel of St. Mark opens with a description of John the Baptist as, "The Voice of one crying in the wilderness, a messenger sent to prepare the way of the Lord." This sudden opening is so typical of the whole vigorous Gospel of Mark that in the symbolism of the church he is represented as a roaring lion in the wilderness.

Mark was the first to write a biography of Jesus, a Gospel, but he got his information from someone older and closer to the Master than he had been. The vigor of his Gospel retains for us some of the power of Peter's preaching. Mark didn't have an original message. His assignment was to make known an old, old story. He was an Evangelist.

This congregation was named after St. Mark, the Evangelist, just as children are often named after Bible characters in the hope that they will be inspired to noble living by their example. As members of this congregation we have much to live up to as witnesses for Christ our Lord and Savior. Nor should we be unmindful that as St. Mark received his message from St. Peter so this congregation is a child of St. Peter's, Spencerville, Indiana.

●

"No, Miss Ragan, a neckerchief is not the head of a sorority."

Mr. C. Oscar Leonardson is the executive director of the Augustana Synod Brotherhood. A 72-page booklet has come to the editorial desk titled Program Helps prepared by him for use in the congregational Brotherhoods for the last quarter of 1945. It is keyed to the subject "The Church in the International Scheme." In printing and contents it is a fine piece of work and should tremendously increase the effectiveness of the men's organized movement in this sister Synod. It presents no narrow view of the program of the Church but lifts the horizons "to the uttermost parts of the world." It is tragic that our ULCA men have had so little missionary education. Our women are the best informed and the best organized among the Churches of America.

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Sappy—I must have a cold or something, in my head.

Dappy—It must be a cold.—Watchword.

●

"Sanctimonious Foppery" is the heading given a letter by Eric J. Heurlin in *Lutheran Companion.* The following paragraphs from the letter speak for themselves:

"Somewhere I came across this news item: "A thousand dollar diamond stole." An announcement was made that "a certain clergyman wore a white stole embroidered in three shades of blue, the same done in monograms and flowers, set with carbuncles and bulges; with Maltese crosses set with saphhires and diamonds; with lilies set with garnets; the whole number of diamonds numbering forty, and of precious stones, one hundred and thirty-five. Estimated cost of this memorial gift, $1,000." An editor adds: The caption should have been, "A Thousand dollars **stolen**."

E. Stanley Jones tells us that when the streets of Moscow were flowing rivers of blood in the revolution, several hundred bishops were gathered in a hall arguing furiously as to whether at a certain point in the liturgy a red or yellow robe should be worn!"

●

A church is a place where we expect to be done well by whether we do well or not.—Christian Advocate.

The world seems to have to learn the hard way. It takes no great intellect to figure out that the diplomacy after World War I laid foundations for World War II. The picture of the victorious powers gobbling up territory and haggling over spheres of influence is one we should like to forget. Imperialism of the most selfish and short-sighted character was at the helm. Are we seeing anything much more assuring now? An editorial from the *Cleveland Plain Dealer* says not and we agree. Here are some quotations:

"It is theoretically unlikely that the explosion of uranium atoms in bombs of the types used would set off chain distintegration of the earth. It is remotely possible that very much larger concentrations might, however, produce unanticipated reactions which could accomplish the destruction of the earth's ability to support human life. It is quite possible that other processes which are theoretically possible, such as disintegration of the hydrogen atom, might under certain circumstances, destroy the present balance of elements in and around the earth, making it unable to support human life."

In the light of such possibilities, one would be justified in expecting intelligent men to revise their thoughts and actions. But there is no evidence that our political leaders have done so. Instead, they behave like a group of small boys who quarrel over the seashells they are gathering on a Florida beach while a hurricane blows up from the Caribbean."

Knowing that if the next war does not turn the earth into another sun, it can almost certainly be ended within a few hours or days by the utter destruction of the nation which is first attacked before the soldiers of either army or the ships of either navy have ever sighted the enemy, the great nations go on disputing over territories which in a past age might have been useful for self-protection but which now will only be land over which the atomic buzz bombs will fly on their way to headquarters.

How much longer will the great powers go on carving up the earth when the blade with which they carve may at any moment strike to the nucleus of an atom and blow the whole thing up in their faces?

"How realistic that painting is! It fairly makes my mouth water."

"A sunset makes your mouth water?"

"Oh, it's a sunset, is it? I thought it was a fried egg!"—Christian Observer.

●

"An atheist is a man with no invisible means of support." Somewhere we heard that definition and it deserves to be set into type. The boast of atheism is its greatest weakness. It has no eyes for that which cannot be tested in the laboratory. It respects no proofs that cannot be noted by the five senses. Many atheists are inconsistent. If they were not they would be cold and brutal as the beasts of the field. Their lives would be keyed to self and their life purposes limited to the immediate. Our spirits were meant to soar into heights of idealism. The joy and the power in communion with the unseen God gives the lie to every claim of atheism. The only sound ethics is God given and God motivated.

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Up at our boarding house there are two children, a boy and a girl.

The boy is the living photograph of his father, and the girl is the very phonograph of her mother.—Watchman-Examiner.

●

President Galitz of Illinois Synod Brotherhood is right on the job and his monthly news letter is challenging and persuasive. A recent letter noted that he had written personal letters to all pastors of the synod who had no Brotherhood. He listed those who replied and called for prayer on the part of the affiliated Brotherhoods that "the men of these congregations and others may soon enjoy the Christian fellowship offered by our Brotherhood." We would add the motto long used by one of our largest Lutheran orphanages, "Work and Pray."

●

Lewis Schwellenbach, Secretary of Labor, in a Labor Day address: "Every right has its responsibilities. Like the right itself, these responsibilities stem from no man-made law, but from the very nature of man and society. The security, progress and welfare of one group is measured finally in the security, progress and welfare of all mankind."

An Outline of Missions by John Aberly, a book review. Dr. Willard Allbeck, a colleague on the faculty of Hamma Divinity School, prepared the following critique on invitation of the editor. This book is one of the latest publications of Muhlenberg Press and sells for $3.50.

"Christianity has gone around the world. Christians are living on all continents. United States Army airmen crash landings, or sailors from torpedoed ships have found Christian natives on South Sea islands. How did Christianity get there?

To appreciate our Church we must know what she believes, how she worships, how she is organized, and what are her moral standards. But beyond that we need to know how she grows. Her method of growth is called "missions."

In this book we have a brief account of how the Church has grown and where Christians are to be found. The author gives us the undistorted facts, and interprets then in short, precise sentences. He not only tells us the main parts of the story promptly, but he indicates where we can get the rest of the details if we want them. Out of the huge pile of mission facts he has selected the more important items and presented them in the straight-forward way Americans like.

There are two parts to the book. The first part, covering seventy-three pages, is a "General Survey" of the missionary growth of Christianity from apostolic times to the present. It is a splendid specimen or condensation and comprehensiveness. The second part in two hundred pages reviews "The Various Mission Fields." Names of places in the news during the war are found here. Though written for theological students, the book will be read with interest by laymen, and ought to be in Sunday School libraries and pastors' studies.

Does anyone need to be told that John Aberly was once a missionary in India and later was a professor and president of the Gettysburg Theological Seminary, or that he is one of the most gifted, scholarly and consecrated clergymen of the United Lutheran Church?"

Make Plain

Make this thing plain to us, O Lord!
That not the triumph of the sword—
Not that alone—can end the strife,
But reformation of the life—
But full submission to Thy Word!
Not all the stream of blood outpoured
Can Peace—the Long Desired—afford;;
Not tears of Mother, Maid, or Wife—
Make this thing plain!

We must root out our sins ignored,
By whatsoever name adored;
Our secret sins, that, ever rife,
Shrink from the operating knife;
Then shall we rise, renewed, restored. . . .
Make this thing plain.

—Austin Dobson

●

The Lutheran Witness, (Missouri Synod) does a service in a recent issue in its criticism of that offensive article in *Reader's Digest* titled "The Evolution of Charles Darwin" by D. C. Peattie. Dr. Graebner points out that the basic theory of Darwin was that "a sufficient number of small changes in the structure or instinct of an animal will in the course of time, by their accumulation into major differences, result in evolution." This theory is today discredited by scientists of the standing of H. S. Jennings, Hans Driesch, Th. Dobzhanski and R. Goldschmidt. It is therefore purely an assumption, against which can be marshalled countless experiments. Scientists today are becoming more and more humble in their claims. It is fair enough that they make their hypotheses. The prospects of a bonfire of the present text books in science in the near future is good, for the nature of atomic energy will see to that. Christianity has no battle with real scientific method so long as it recognizes its limitations and respects the validity of faith.

●

Judge—"It is the sentence of this court that the prisoner be confined to prison for the rest of his natural life."

Prisoner—"This is a rank injustice—"

Judge—"Silence! Two more years for contempt of court."—Baptist Observer.

Guest Contributions

Presidential Message . . .

It has been said,

"We won't get to first base abroad, if we don't play ball at home."

I say,

"We will never, no never, attain peace in this world, if we never, no never, raise that apportionment, with all its additions, 100%."

L. F. Speckman

Brotherhoods and a New Pastor

By Rev. Charles L. Masheck

This is a request article by the young pastor of Trinity Lutheran Church, Bellevue, Kentucky. This is his first parish and Lutheran men will be interested and helped by his reactions.—Ed.

Recruits fresh out of the seminary step with vigor and enthusiasm into their first Churches. If Brotherhoods knew how much they could do to preserve that early enthusiasm, they might find further reason for being the most spirited organization in the Church.

Few organizations reveal so clearly the strength of a Church as the Men's Brotherhood, and a few are in such a unique position to help the pastor overcome difficulties.

"But how?" you ask. Comes that ready question "How?" Can a Brotherhood really help a new pastor? Shouldn't it wait for the new minister to set up the program, and give the marching orders?

Perhaps, but in certain definite ways the Brotherhood has a clear highway for travelling forward.

I am thinking of such a matter as visitation evangelism. A new pastor's first duty is to become acquainted with the congregation. One of the acknowledged purposes of the Brotherhood is the evangelism of the unsaved. In connection with its visitation program, the men's group could delegate various of its members to take turns in accompanying the pastor on his first calls in familiarizing himself with the members of the Church. What finer service could the Brotherhood do for an incoming pastor?

A new pastor rides into the list with banners flying high, but the longer he stays in the arena, the more confusing the picture becomes. Confusion stems from the fact that there is no one to meet in battle. So often all he finds is a vast inertia and its complement—an uncooperative spirit that makes his own spirit droop.

Thus an immediate problem of the minister is to overcome inertia. Churches that have been without a pastor for a time easily become dormant. They begin to hibernate spiritually, an act which is never in season for the followers of the Way, the Truth, and the Life. Disinterest mounts. Attendance falls away. Responsibilities are passed from one person to another so fast that the very friction in passing has a shocking effect on the morale of the whole Church.

Brotherhoods that keep functioning through such an ordeal serve the Church in a marvelous way. They infuse life and preserve loyalty. A charged Brotherhood is a good point of contact for the energetic minister. It gives him a good starting place for it is primed to assume, and not shed, responsibilities.

Brotherhoods that practice a "fade-out" when the pastor is gone contribute to the general apathy and uncooperative feeling. Quarantined by its own indifference, it stands passively by to see the yoke around the new preacher's shoulders get more and more unwieldy. It sees new problems and burdens unloaded onto the pastor until he almost staggers.

In such a parish the initiate pastor finds himself swamped with a myriad of minor details and errands that prevent him from carrying out the major tasks of his ministry.

In such a parish the pastor is compelled to devote precious time to such menial tasks as finding the best recipe for making do-nuts for the Do-nut Sale, being taxi for picnic for the children in Mrs. Tipp's Church School Class, seeing after the adjustment of the tremolo on the pipe organ, insisting that the rifle range be removed from the Church basement, and being press agent for Madam Bluebird who just flew in from Baluchistan, and wants to tell every women's group that'll sit still long enough about her narrow escape from a man-eating artichoke.

Exaggerated, of course, but few things can be so exaggerated as the multitude of frail causes and minor tasks that fall into a preacher's hands daily.

Thriving organizations can do much to lift the weight from the pastor's shoulders, to help subdue the confusion that so often confronts a novice in the high calling of God. They can do this by understanding that the shepherd of that local congregation has more to do than to be bus boy to the needs of each separate organization.

Philip the Second of Spain preferred doing all his work personally. His desk was piled high with letters, communications from all parts of the world, orders, pleas, demands, plans—each of which he sought to answer. He refused to delegate these responsibilities to other officials of his government. It turned out to be an impossible feat, and the result was that Philip the Second of Spain lost an Empire!

Any pastor who is forced to assume all the trivial tasks of the Church may be neglecting more than an Empire. He may be forced to ignore the very Kingdom of God!

How much the Brotherhood can do is immeasurable, but whatever it does, it sets an example. It sets a pattern of loyalty, of regularity in worship, of cooperation, of hope in the Church of tomorrow. It poses a figure for all to behold. And the Church sees it, the organizations see it, the new pastor sees it, the community sees it, and God the Father in heaven sees it.

Any Brotherhood's pattern of loy-

alty is determined by the One to Whom it is loyal, even Christ. For we have this Person, this "Sovereign Seer of Time," this "Crystal Christ" as the sole reason for our existence.

At the battle of Lodi Napoleon Bonaparte three times ordered his legions across a bridge that was in the most strategic part of the battlefield. He ordered them to plant the Tricolor of France on the other side of the river. Twice they failed. Twice the spur of a cause failed. Napoleon himself led his army the third time, and they planted the banner firmly on the other side of the river. With a Person, more than a cause to lead them, they went on—to victory.

It is to more than a cause that we are loyal, pastor and brotherhood as one — it is to the Person of the Saviour.

There is, in return, much that a pastor can do for a brotherhood. Few will honestly doubt that. He can advise on the program, recruit new members from his calls, add zeal and vigor through his own personality, and add stature constantly to any Brotherhood by reminding of its first love, and his own—the Church of the living God.

Such a Brotherhood that works with its pastor and maintains a devotion to the Godhead is a power of untold possibilities for good.

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Brotherhood Topics For 1946

By Rev. Arthur H. Getz

The last monthly topic of the present series appears in this issue of LUTHERAN MEN. In the January issue of our magazine a new series of studies will be started. These studies will cover the calendar year 1946 and will have as their general theme, "Challenges Confronting Christian Men." The basic topic material will again be prepared by the Rev. Arthur H. Getz, our topic editor, who had to be temporarily relieved of this task during 1946 because of other duties. During the period that Mr. Getz was granted "a sabbatical leave" the Brotherhood topics were prepared by the Rev. Robert D. Hershey, S.T.D., and the Brotherhood is grateful to him for his fine service.

In addition to the basic topic material which will be prepared each month by the topics editor there will be a monthly supporting article written by an active Brotherhood worker. These articles, coming from the pens of leaders from all over the church, should do much to add variety and interest to the topics. The topics for 1946 will be as follows:

January: The Challenge to "Go Into All the World"

The aim of this meeting will be to help members of the Brotherhood see that world missions are an indispensable part of the work of the church; to examine the present-day need for world missions in various sections of the world; and to lead members of the Brotherhood to be interested, informed, co-operative, and generous in regard to them.

February: The Challenge to Win Our Nation for Christ

The aim of the February program will be to help members of the Brotherhood discover the practical things the Brotherhood can do to increase the membership of the church and to lead them to co-operate in planning new churches, church schools, and Boy Scout troops in communities where they are needed.

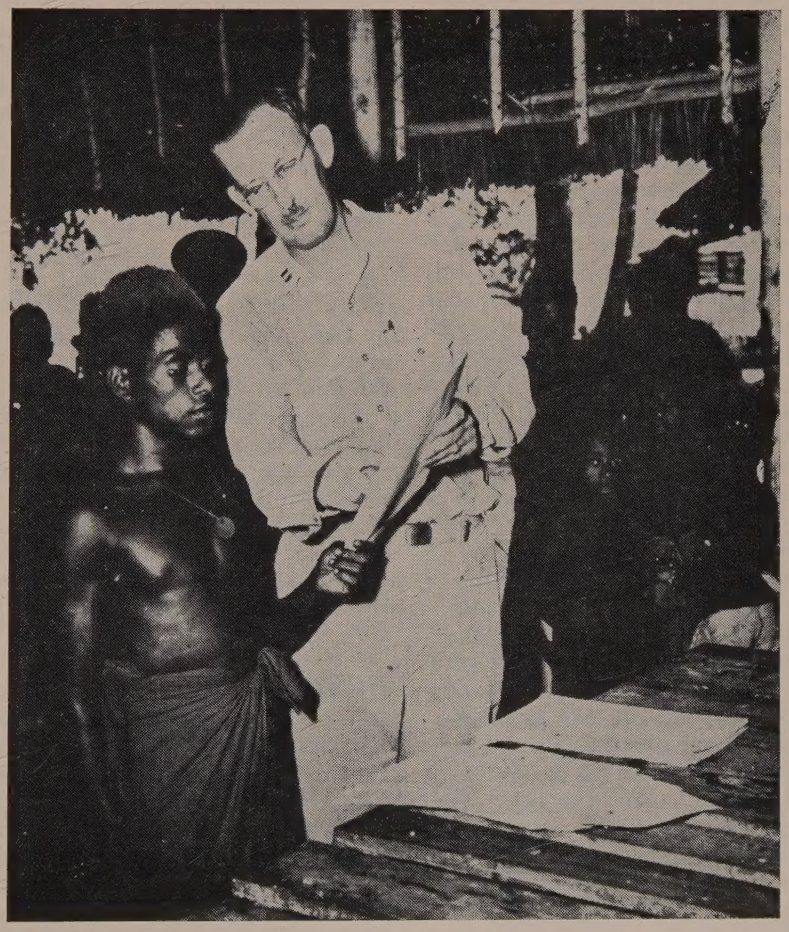
March: The Challenge to Re-consecrate Self

The aim of this meeting will be to discover anew the fathomless love of God as expressed in the suffering and death of the Son of God, and then to reach definite decisions concerning ways in which loyalty to the Saviour shall be expressed.

April: The Challenge to Develop Christian Leaders

The aim of this program will be to inform members of the Brotherhood about the church's total program of higher education, and to encourage them to take those steps which will help provide a truly Christian leadership for every phase of life.

Always an Evangelist



—Photo—Chaplain's Division, Bureau of Naval Personnel

There is appreciation of foreign missions by chaplains serving in mission lands. Thousands of their men have also seen the fruits of missions. Here Navy Chaplain A. R. Addy is explaining a passage of Scripture to a native of Manus Island in the Admiralties. Regular services are maintained on the island and many natives attended. Chaplain Addy was born in Leesville, N. C., graduated from Newberry College and Chicago Seminary and closed a fifteen year pastorate at Acacia Park Lutheran Church, Chicago, in order to enlist.

May: The Challenge to Be World-Lutherans

The aim of the May meeting will be to help members of the Brotherhood understand the world-wide character of Lutheranism, that they may take just pride in their church; to lead the men of the church to see the great needs confronting large sections of the Luthtran Church; and to enlist members of the Brotherhood to support and promote those efforts which will lead to a vigorous promotion of God's work throughout the world.

June: The Challenge to Strengthen (Co-operate with) Women's Work in the Church

The aim of this meeting will be to help members of the Brotherhood appreciate the contributions which women have made to the Lord's work (especially the contribution of deaconesses); to lead the men to realize that they ought to give encouragement to the women in their Christian work; and to find ways in which men may co-operate in the Christian work which the women are doing.

July: The Challenge to Practice Christian Citizenship

The aim of the July program will be to lead members of the Brotherhood to a greater appreciation of the place and value of government, and encourage them to give earnest thought to the part Christian men should take in the improvement of government, citzizenship, politics, and world order.

August: The Challenge to Renew Physical and Spiritual Energies

The aim of this program will be to list the recreational opportunities which are available for the various age groups of the congregation, including camps and summer schools, and carefully evaluate them; to lead members of the Brotherhood to include in their own recreational programs those activities which will lead to physical and spiritual renewal; and to encourage members of the Brotherhood to participate with boys and young men in activities which will prove mutually beneficial, particularly in Boy Scout work.

September: The Challenge to Win the Outsider

The aim of this meeting will be to help the members of the Brotherhood appreciate the importance of the church's program, particularly its Sunday school work, and to awaken or strengthen in them the eagerness to help reach the "outsider" with this program.

October: The Challenge to Improve the Community

The aim of the October meeting will be to discover the most pressing needs of the community; to become acquainted with the church's program of social missions which is intended to help meet these needs; and to lead members of the Brotherhood to take the steps which will result in community improvement.

November: The Challenge to Practice Stewardship

The aim of the November program will be to help members of the Brotherhood grow in appreciation of the whole work of the whole church, and to foster in them a sense and spirit of stewardship.

December: The Challenge to be Grateful

The aim of this program will be to express gratitude to God through song and prayer for the gift of the Saviour; to recall in gratitude the servants of God, pastors and laymen, through whom our lives were blessed; and to take some definite steps to express our gratitude to faithful servants of God who are still in our midst.

Since January marks the beginning of a new series of Brotherhood topics this is a good time for local men's groups to introduce the regular use of these topics into their monthly meetings. Active Brotherhoods might well do a bit of missionary work between now and the January meeting to encourage other Brotherhoods to make regular use of the topics. This would also be a good time to get new subscribers for LUTHERAN MEN so that the topic material will be in the hands of all members of your Brotherhood at the monthly meetings.

●

"Church Folks as Minute Men" is the headline for an editorial in the Harrisburg, Pa., *"Patriot"* a leading newspaper in that city. It was called to editorial attention by Secretary H. D. Foster. The occasion for the editorial was a successful campaign against Sunday movies by the churches of the county. We quote the entire editorial:

By virtue of a Dauphin County Court decision, the Sunday movie threat is abated but only temporarily. As a symbol of the sort of thing which is abroad in the world, it will recur either as a Sunday movie threat or something similar. This sort of thing is ever present.

Church folks, organized either as the United Churches or otherwise, cannot afford to ignore the fact that in this as in many other communities, they must be on guard against the Sunday movie type of influence. These men and women of the church were alerted by the threat to their Sabbath. If they are wise, they will remain alert for the forces that would shred the Sabbath will be supplanted by groups which have no scruples about debasing the moral and spiritual standards of a community.

Therefore the church organizations which were stirred to action by an attack on their Sabbath observance should not backslide onto beds of ease and apathy. There are other forces in this community just as debasing and damaging to its moral standards as Sunday movies.

Against these, churchmen must battle. For them there is no calling it quits. A devil's brew is always on the fire. Whether it spews into the community bringing ruin and wreckage is a question the church folks can answer.

The United Churches can render their community and their cause no finer service than to keep mobilized as "minute men" ready to turn back any and all proposals and practices that taint character and debase young folks and old. By education and by organization this church organization in every ward and precinct can apply during the week the precepts and appeals of their pulpits and give their religion the effectiveness it deserves.

One may be sure that nothing of the evils which beset communities — gambling, prostitution, questionable dance halls, off-color moving pictures, festering magazines, indecent exhibitions in connection with business conventions and all else that afflicts a community with a kind of "jungle rot" could survive once the united churchmen threw their weight against them.

●

Enough

He that is down needs fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

Why Not Deacons?

By Rev. Prof. E. Theodore Bachman

Professor Bachman is a member of the faculty of our Chicago Seminary, heading the department of Historical Theology and Sociology. We are using a summary of an article appearing in the Seminary Record as it appeared in Educational News. Here is a question that should vitally interest our laymen and suggest a further vocational opportunity for returning service men.

Recently representatives of educational boards and agencies of the United Lutheran Church directed attention to some of the prominent unmet needs "about which one or more boards or agencies should be concerned promptly." First among these was the need for "the training and placement of male workers—a male diaconate." Here and there voices are being raised on behalf of a more effective use of the church's manpower. Too long, in the judgment of some Lutherans, has our church in America pointed to the ministry as virtually the only opportunity for a young man who is interested in full time Christmas service. Conversely, many a young man desiring to render such full time service has been led to believe that the only way he could do it was to apply for admission to some theological seminary and to prepare himself for the parish ministry. But our heritage is much richer than we commonly have supposed. Not only is there great need for more and better ministers, but also for the development of another service arm of the church—the men's diaconate.

Certain precedents and patterns of growth have already been established, particularly in European Lutheranism, which are suggestive and present challenging posibilities for our church in America. No more copying, however, of what others have done will fill the present need.

The ideal of service inherent in the diaconate is plainly set forth in the New Testament. The task of the deacon complemented that of the presbyter-bishop and was carried on in cooperation with other Christians who taught, prophesied or traveled as evangelists.

The the deacon has proved himself a well nigh indispensable worker in the church's social mission in Europe, it seems all the more likely that the time has long since been at hand for the Lutheran church in America to undertake the training of men for the diaconate. The ministry of merciful service is certainly to be shared by men as well as women in full time church work. Not only ministers are needed for such full time tasks. Let the church deacon enter such fields as call for his kind of service. Let him prepare himself and qualify as a social workers, as a housefather in a children's home, as a worker in or administrator of a social agency, as an attendant in a private or public institution, as a settlement worker, as a scoutmaster and youth leader, as a minister of music, as a full time religious instructor, as a Y.M.C.A. worker, as a leader of group work for a number of congregations, as a lay evangelist, as a visitor in certain urban or industrial areas, as a representative of the Church in the courts, as a probation or parole officer, or as one discharging many other duties in the Church's missionary program at home or overseas. The variety of his service is almost unlimited. He can do many of those tasks which call for the participation of Christian men, but which cannot be accomplished by ministers. Nor is it sensible to suppose that only women should do full time religious work besides the pastor.

This church deacon is that young man who wants to serve his Lord but who has been persuaded that his qualifications fit him better for the historic diaconate than for the ministry. His training for such a wide choice of services would have to be obtained in various schools or institutions. But he would be united with his brother in that their common allegience to Christ transcends the differences in their tasks. It is not impossible that some day one or more of our seminaries will be transformed into a Brother House and serve partly as a training center and partly as a place of retreat and study, or worship and fellowship. Provisions would also be made for those who, after years of faithful service, retire and desire to spend the evening of life in company with their spiritual brothers.

It is unfortunate that as a Church we have failed to make better use of our manpower. There is a definite need for men in full time service who are not pastors but who are ably qualified to do much of the kind of work which does not require a pastor. One drawback has been the low salaries which church agencies have been paying most of their workers. Another has been the absence of adequate training facilities. Another, the lack of administrative vision. Another, the dearth of man ready to venture into new lines of service and to pioneer or new frontiers. Another has been a perverted notion of equality which had held up the ministry as the only full time vocation for men who wish to serve in the Church. But perhaps the most important lack has been the spirit of sacrifice and of readiness to serve in comparative obscurity. The schoolmasters in the parochial system of the Missouri Synod come perhaps as closely to the spirit of the diaconate while, historically speaking, they belong to the teaching office of the Church.

The time is ready. Demobilized men and post war needs present the challenge. As Christians we must think, plan, pray, that God's will may be done also by us. Then, one day, the Church may possess a men's diaconate whose brothers serve not only in church agencies and institutions, but also in such voluntary and public agencies and institutions where their service may be welcome. Employed outside the Church—as civilians—they would not only be the Church's contribution to welfare work other than its own, but each deacon would know himself to be in fellowship with others who, like himself, are striving to permeate all of life with the leaven of the Gospel.

The deacon together with the pastor is indispensable as a worker in the church's mission to people in need. His significance, naturally, lies not in his title but in the function of his office. From its origin in New Testament times, this office is still today a vital and cherished channel of Christian service.

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The receptionist at a beauty shoppe received a phone call from a man with a tough, gruff voice, who identified himself as a sergeant in the U. S1 Marine Corps.

"I'm phoning to make an appointment for Major Streeter," he stated. "The major would like a finger-wave and a manicure at 4:30."

"A finger-wave? And a manicure? For a major in the Marines?" gasped the receptionist.

"Yes," replied the sergeant. "For Major Ruth Chaney Streeter." — Leonard Lyons.

Letterally Yours

Bible Lexicography

By Rev. Roger G. Imhoff

HONOR...

a gracious woman retaineth it,
followeth humility,
followeth mercy,
is not seemly for a fool,
upholdeth the humble.

●

Michigan Again

September 21, 1945

Dear Editor,—

Enclosed is an article prepared for the Brotherhood column in the *Michigan Synod Messenger*.. It is a subject that should be close to the hearts of all our men.

We see a new interest in the Brotherhood in Michigan . . . Our thinking processes have undergone a severe strain as our nation called for supreme effort from each of us, every hour of every day.

Sincerely yours,
R. E. Gerke,
Publicity Chairman.

The following article by Mr. Gerke is published for the benefit of those who do not see the Michigan Messenger.—Ed.

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Develop the Church Life of the Youth

Youth! Youth! Where Art Thou in Relation to Thy God? Well might those of more mature years think of this question and ask it of the young folk of their day.

This is the day of indecision in which many of the finer things in God's great earth have been neglected. When this happens there is a general let down of moral alertness, and the accepted standards of personal discipline are not observed. Youth falls into this pattern quite readily for it is experience to them, not having realized as yet the values in the world offered through christian living.

Youth would not have us who are older give orders as to their manner of living, but if we are observant it will be noted that their actions are patterned after the example we show, in setting their course of living.

Therefore, it is important to the men of ULCA that careful attention be paid to the fourth objective of the Brotherhood of their church "Develop the Church Life of the Youth."

Since the youth of today will constitute the church of tomorrow, it is imperative that the church life of our boys and girls be developed from the time they come into the Kindergartens of our Sunday Schools until the responsibilities of Church Leadership have been accepted by them. Even then the experience of adult years must set upon the scale as a balance when youth weighs the values in the Kingdom.

One should not let that picture of the father and his child going hand in hand to Sunday School pass from their mind. Other pleasures of this world may take its place, but only to the detriment of the child. Time marches on and this child has grown past confirmation age. Need we to change that picture? Cannot we see ourselves still going hand in hand to Sunday School with this same child grown older, but still looking to us for guidance. This is the same child who belongs to God now, as it did before.

Carry this same picture into young manhood and womanhood and think of it in all your life. It may be that the child belongs to others or perhaps it has no parents, but that matters not if we have listened to the command of our Lord.

Picture also the boy Timothy, who had known the word of God from his childhood along with that we sometimes see of one of our Juvenile Delinquents behind barred doors, because no one had taken the trouble to keep them close to the word of God. One cannot see this latter boy or girl without thinking seriously to himself "Why must this be when we have a place for Christian Guidance and men like me standing outside its portals?"

It's not too late to start to do something about the problems of youth, not just yet perhaps for the one we pictured behind the barred doors, but for the ones who live in our neighborhood. We know they attend Sunday School as a child for they passed us as we worked upon our lawn or waited by our car for the neighbor to bring his golf clubs. Now they pass, but we can hear by their conversation that Sunday School is not their destination. Aren't we a bit concerned about it? Doesn't it bring back memories of that picture of the man and his child going hand in hand to Sunday School?

Our fourth objective commits us "To Hold the Boys in the Church," and to assist in the development of their spiritual life. Surely that links our service with that of the schools of the congregation, making it necessary that we work in them and through them to accomplish this objective. We want them to avoid the pitfalls into which we were drawn and from which extrication was difficult.

Strong and courageous souls must be continually at work in God's Vineyard in order to make the Church of the future better and stronger in every way. This can only be accomplished through doing all that we possibly can to help in the molding and shaping of the lives of our people. Keeping them in the work of the church and keeping in the work of the church with them, must be our motto.

Quoting from Rev. Lentz in the *Wittenberg*, "A Century of Service to the Church and to the Nation." —Only people make a nation truly great. In spite of all her wealth and power, a better and nobler America can be created only as human resources are developed. The Christian colleges of America, by combining education with character building, give cause for hope that our nation's future will be bright.

Taking all that Rev. Lentz put into that paragraph and placing the Christian Churches of America where he has used Christian colleges of America and it shows what is meant when the Brotherhood of ULCA urges its men to, "Develop the Church Life of the Youth."

God has spent a great deal of

time in each of our lives trying to teach us the right principles of living in His world. All He asks in return is loyalty and reverence on our part. A large part of this loyalty is most certainly shown when we are concerned in helping God in His guidance of the minds of our youth. Has He not recorded for us, "Train Up the Child in the Way He Should Go!" And when he is old he will not depart from it.

In the book of Proverbs man's heart is opened and wisdom imparted to his children and over it all we see, "Every work of God is pure!" He is a shield unto them that put their trust in him.

Many have told us we are living in a changed world, yet as one looks around, the universe is exactly the same as it has always been. We are simply looking at it with a different perspectus because permission has been granted thoughtwise to drift from God's ownership to Man's ownership of things earthly. Let us never forget that the eyes of the Lord are in every place, beholding the evil and the good. Our youth should know this too.

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A Good Letter

To the Officers, Pastors and Delegates of the North Platte Conference, October 9, 1945, First Lutheran Church, South Sioux City, Nebraska.

Dear Brethren in Christ:

Upon our request for your president, wish to make the following short report about the work of the Brotherhood in the North Platte Conference. Following congregations have a men's organization, Allen, Auburn, Dakota City (Salem), Emerson, Omaha, Our Redeemer and St. Luke's, South Sioux City, Wayne and West Point, with a membership of about 330.

Taking the reports as presented by the delegates and pastors of these Brotherhoods at the annual convention of April 9, 1945, it is a proven fact, that the congregations which have an active men's organization, have profited not only materially but mostly spiritually. Take the best defined expression of the word brotherhood: "A group or groups of men, banded together, to further and promote a common cause, beneficial to the group or groups, the immediate community or the community at large," will give in itself the potential power which is hidden in these organizations. Nearly every pastor with an active men's group, will make this statement, that he will not and cannot dispense with a brotherhood.

Should this not be an urge to those pastors who have not a men's group or organization in their congregation, to make an earnest effort, with the help and Grace of God, to get a few men interested and through them work for greater results? It may not stick at the first time, nor at the second or third time; however, as the men feel that their pastor himself is sold on the idea he is trying to sell, they will follow his lead. Is this not true, when you pastors preach the same old gospel, Sunday after Sunday? You may not, and God grant you will not, see the immediate results of your preaching, however, leaving it prayerfully in the hands of the Lord, you will not fail in bringing the lost hungry soul to Christ. And this is the First and main Objective of the Brotherhood, and if you have not given the men of your congregation the chance to put this into practice, you have not fulfilled your calling.

Some pastors have tried to have the men do it individually, but you will have better results by doing it the organized way, having a State and National organization standing ready to give you the help needed.

There are four (4) Boy Scout Troops in the North Platte Conference, and inasmuch as this is the problem child of the Brotherhood, we are proud to have these troops. Of course here is also room for improvement; give the boy a chance through your men.

God grant that the man power of our beloved Lutheran Church, which is on the march, keeps on going forward to do greater things for the furthering and upbuilding of God's Kingdom and His Christ.

Respectfully submitted,
Wm. F. Kedde, President,
Nebraska Synodical
Brotherhood.

President Kedde is also on our Executive Committee — a long-time Brotherhood booster. He also keeps Lutheran men informed of doings in Nebraska, especially on inter-synodical cooperation. An Inter-synodical Rally was held September 26th and programs are out for the annual Reformation Rally.—Ed.

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I am content with that I have,
Little be it or much;
And Lord, contentment still I crave,
Because thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

—John Bunyan

A Friendly Call

—Official U. S. Marine Corps Photo

Chaplain William Larsen of the Marines served through the entire Okinawa campaign. Here he is talking with some natives who do not seem to believe Jap stories of American brutality. He was pastor of Bethany Danish Lutheran Church, Roxbury, Mass., before enlistment.

One World

The world is one; we cannot live apart,
To earth's remotest races we are kin;
God made the generations of one blood;
Man's separation is a sign of sin.
What though we solve the secret of the stars,
Or from the vibrant ether pluck a song;
Can this for all man's tyranny atone
While Mercy weeps and waits and suffers long?

Put up the sword, its day of anguish past;
Disarm the forts, and then, the war-flags furled,
Forever keep the air without frontiers,
The great, free, friendly highway of the world.
So that at last to rapture men may come,
And hear again the music of the spheres,
And stand erect, illumined, radiant, free,
The travail and the triumph of the years.

—*Hinton White*

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A Voice from Maryland

September 20, 1945

Dear Editor,—

I just can't help express my feelings on the fine periodical you are editing. I thrilled with the challenging articles in the last issue. That "1,000,000 by 1950" is surely a real call to action.

I love the editor's personal paragraphs and oh how we need those appeals for Christian Stewardship. I hope by the time we meet in biennial session every goal of the ULCA will be achieved. I hope too that that meeting of lay leaders in Pittsburgh will realize its goal of Lutheran unity.

I am proud of our Brotherhood at Grace Church, Westminster where I am a member. 105 subscriptions to LUTHERAN MEN! I want to get at least 1500 subscriptions in Maryland.

With kindest regards,

Sincerely,

Harry B. Fogle.

Thanks Harry! While yours was a personal letter here it is to stir others to a share of your enthusiasm for the Brotherhood and for LUTHERAN MEN. *More power to you!—Ed.*

Second Retreat

Dear Editor:

Eighty-five men from Utica, Syracuse and vicinity attended the second annual Lutheran Laymen's Retreat at the Hotel Mohawk, Fourth Lake, N. Y., September 21st to 23rd, 1945.

Rev. Carl C. Rasmussen, D.D., professor of systematic theology at Gettysburg Theological Seminary and Dr. Clarence C. Stoughton, stewardship secretary of the United Lutheran Church in America conducted conferences Saturday on "Basis and Methods of Evangelism" and "The Stewardship of Personality and of Things." Question periods followed each address.

Rev. Arnold F. Keller, D.D., pastor of Redeemer Church, Utica, N. Y., was chaplain of the group and conducted the Sunday church service at which Dr. Rasmussen gave the sermon.

Edward Juergensen of New Hartford, N. Y., was named general chairman to arrange next year's retreat.

Seventeen churches in nine communities were represented.

This retreat is a project of the Central Conference Brotherhood, New York Synod, ULCA.

Quentin T. Fischer.

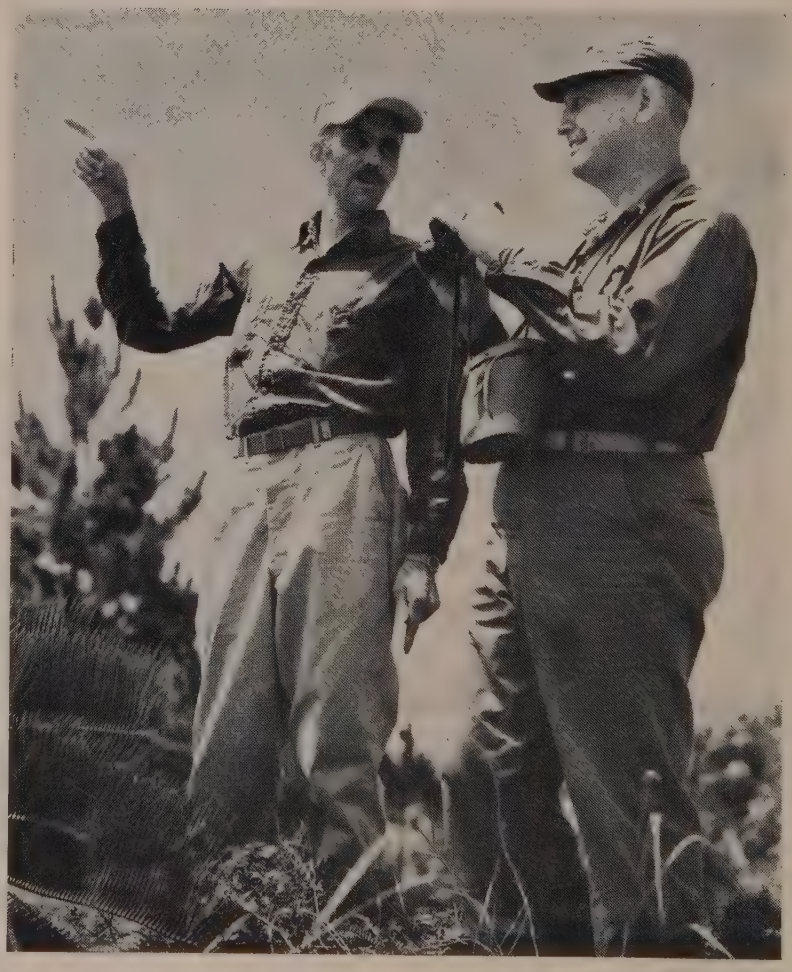
Dr. Stoughton told me of the wonderful results of this Retreat. We might say "Retreat to Conquer!"—Ed.

●

One hears a great deal about the absent-minded professors, but none more absent-minded than the dentist who said soothingly as he applied the pliers to his automobile—

'Now, this is going to hurt just a little."—Religious Telescope.

Looking Things Over



—Official Marine Corps Photo

Navy Chaplain Albert H. Schnake is being shown around the Seabee area in Okinawa by his assistant. Parishes have to be looked over in war as well as in peace. Chaplain Schnake was pastor of Grace Lutheran Church, Villa Park, Ill. before entering service.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Stewardship Advance Through The E. M. V.

The whole Church is thinking about plans for a Stewardship advance this Fall. This will not find the Brotherhood unprepared for it was months ago that the slogan **"Faithful Stewards for Christ"** was selected as the theme for our Christian Stewardship Stamps.

The Christian Stewardship Stamps are intended to awaken our churchmen to a greater zeal in uniting their efforts with their pastor's and Church Council's in rallying their congregations in support of Missions—Education and Merciful Works sponsored by the general Church.

As far back as the Baltimore convention, the Brotherhood acknowledged its responsibility to "cooperate with other representative Church groups in promoting a permanent Christian Stewardship program."

Shortly thereafter, in February 1940, a specially prepared **Christian Stewardship Resolution** in triplicate was mailed to each men's organization in the ULCA. More than 500 signed resolutions were returned to Brotherhood Headquarters in which these organizations officially adopted the following:

"Resolved, that we heartily endorse the recommendation of The United Lutheran Church in America at its Baltimore Convention, that in the year 1940 every congregation raise and contribute its Benevolence Apportionment in full.

Be it further resolved, that we hereby pledge our men's organization to cooperate—actively in word and deed — with our pastor and church council to stimulate our congregation, through educational, inspirational and promotional efforts, to meet, as a minimum, the apportoinment of our congregation in full, as an act of Christian Stewardship, and thus accomplish the Sixth Objective of the Brotherhood, as adopted at our Springfield, Ohio, Convention in October 1936."

These resolutions have never been rescinded. During the past five years we have persistently labored to present the Sixth Objective to our men in the larger dimension of Christian Stewardship in its relation to the world-wide Kingdom of Jesus Christ.

We are indebted to Rev. Paul A. Weidley, D.D., pastor, Grace Lutheran Church, Baltimore, Md. and a member of the ULCA Brotherhood Executive Committee, for his splendid Brotherhood Sunday Sermon Outline, which brings our obligation as Christian stewards home to each one of us.

●

Executive Committee to Meet in Cleveland, November 10-11

President Speckman has issued a call for the annual meeting of the ULCA Brotherhood Executive Committee to be held at the Hotel Cleveland, Cleveland, Ohio, an November 10-11th.

The biennial convention of The American Federation of Lutheran Brotherhoods will be held at the same time and place on a "streamlined" basis. Also to meet simultaneously, are the Executive Boards of the Lutheran Brotherhood groups affiliated with the Federation.

The September issue of LUTHERAN MEN carried a detailed account of the Brotherhood groups and speakers who will appear on the Federation program. The following schedule of meetings has just been announced:

Saturday, November 10th

8:30- 9:45—Registration
9:45—Assembly
10:00—Meetings of the Synodical Brotherhood Boards.
12:00- 1:00—Luncheon
1:30- 4:00—Synodical Brotherhood Boards
4:00- 6:00—Federation Board and Committees
7:00—Dinner or Banquet

Sunday, November 11th

A.M—Church Service
12:00-2:00—Dinner
2:00—Federation Business Session

The prayerful attention of our laymen and pastors will be focused on this historic Cleveland meeting, in which the representatives from all of the general Lutheran Brotherhood Bodies in the United States and Canada are meeting together for the first time. That God may bless this forward step in the direction of unity and good fellowship among the Lutheran men in America, is the sincere wish of all bodies concerned.

●

Lay Pensions

The Brotherhood members, Church Councilmen and the Church-at-large will be interested in the recently announced pension plan for lay employees of The United Lutheran Church.

By providing retirement pensions for the full-time employees of the Church—(male and female) which are presently excluded from the Federal Social Security Act, the new plan offiers contributing pension to the lay employees of The United Lutheran Church, its official Boards and Agencies, as well as the lay employees serving in the local congregations.

Believing that our members should have first hand information concerning the lay contributing pension plan, I am pleased to quote an article appearing in the current issue of the *Pension News*:

Since the adoption of the Contributory Pension Plan for ministers, the writer has been the recipient of letters and inquiries from the lay employees of the Church why the Church does not provide for them as it does for the ministers, as they too, are not included in the provisions of the Federal Social Security Act.

The agencies which employ lay help find it difficult to keep them due to the fact that in addition to small salaries there is no provision for retirement. In secular employment there is such provision. The Church in convention assembled instructed the Executive Board and Board of Pensions and Relief to formulate a Lay Contributory Plan and put it into operation.

For some time these two boards and the actuary have been formulating a plan. It is now complete and

both boards have approved it. It will be put into general effect January 1, 1946. It's main features are:—

1. Contribution of employee and employing agency 4% salary for each and ⅛ of the employer's contribution set up as an expense fund.
2. Pooling of funds for investment purposes with the funds of the Minister's Contributory Plan for economy and better results to both plans.
3. Normal retirement age 65 with provision for earlier or later retirement as may be mutually agreed upon in any instance.
4. Pooling of retirement lives under both plans with proper acturial adjustments, thus securing the advantage for both plans of a wider base for mortality experience.
5. All illustrations to be drawn on an assured income yield of 3% and on the single life annuity basis but the plan to give the option to the annuitant of choosing a joint survivor life base with a wife.
6. Past service to be compensated for by an initial contribution of the employing agency equivalent to the amount of employer accumulations that would have resulted had the plan been in effect from the age of thirty years. This basis is suggested to establish a proper standard for the retirement provision of any employee who is employed until normal retirement age. Such past service contributions may be spread over a five-year period.
7. Participation in the Plan is to be optional with those in the employ of the agency when the plan becomes effective but mandatory for those entering the employ of the agency thereafter.
8. In case of permanent disability, the employee to have the option of taking an annuity based upon the combined accumulations to his credit..
9. In case employment is terminated for any cause, the employee to be paid the accumulations resulting from his own contributions and the accumulations resulting from the contributions of the employing agency to be added to a contingent or reserve fund under the plan.
   Consideration will be given to a provision for allowing a long-time employee the option to have the total accumulations applied on an annuity at retirement age. Also suitable provision will be made for transfer of an employee from the employ of one agency to another without loss of credits.
10. Those eligible for membership are all lay employees of the United Lutheran Church in America, its constituent synods, boards, agencies, institutions and congregations who ARE ENROLLED AS MEMBERS BY THEIR RESPECTIVE EMPLOYERS under the terms of agreement between the employer and the Pension Board.
11. Full reservations will be made for adoption of the plan or even its complete cancellation as far as future obligation of complying agencies or employees are concerned, in case Federal Social Security is made to apply to lay Church workers.
12. It is recognized that pooling of funds for investment and pooling of retirement lives as suggested would be possible only after suitable amendments to the present Contributory Pension Plan for Ministers, if that were thought advisable after further study. It should be noted that every member accumulations under both plans would be kept entirely distinct and separate.

The text of the plan can be had for the asking.

For complete details regarding the Lay Contributory Pension Plan, please write to Mr. Harry Hodges, Executive Secretary, The Board of Pensions and Relief, 709-713 Muhlenberg Building, Philadelphia 7, Pa.

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Tragic Notes from the Twin Cities

Brother W. D. Morton, President of the Northwest Synod Brotherhood sends us word of the tragic events which brought sorrow to these widely known and beloved Twin Cities Lutheran families:

Mrs. W. P. Gerberding, wife of the Rev. W. P. Gerberding, Pastor of Holy Trinity Lutheran Church, St. Paul, Minn., was instantly killed in an automobile accident near Green Bay, Wis. Pastor W. P. Gerberding had addressed the Wisconsin Conference of the Northwest Synod on September 24th and was driving to Mrs. Gerberding's home near Green Bay, Wis. when his car collided with a truck. Pastor Gerberding suffered severe injuries in the same accident and is recuperating in the St. Vincent's Hospital, at Green Bay, Wis.

Lt. Commander James Gerberding, the Executive Officer of a Liberator Bomber Squadron, was lost in Catsura Bay while strafing a Japanese Fleet on June 29th. None of the other members of the crew survived, however, witnesses declared that his plane was struck in the engagement and burst into flames as it hit the water. Lt. Gerberding is the oldest son of our beloved and highly esteemed Northwest Synod President, Dr. R. H. Gerberding. Besides James, there are four other sons in the service. Lt. Gerberding is survived by a widow and a three-year old son, besides his parents and brothers and one sister.

Lt. Robert Grant, son of Rev. and Mrs. Charles L. Grant, of Faith Lutheran Church, St. Paul, Minn., who had served many months overseas as a fighter pilot, lost his life in a plane crash last May while in a Flight from Detroit to Washington, D. C. It was only after a four month's search that his body was found in his wrecked plane with his two companions near Elkins, W. Va. Funeral services for Lt. Grant were conducted by his father, the Rev. Charles L. Grant, on Saturday, September 29, 1945. Dr. Grant suggested that in lieu of flowers for his son Robert, those who wish to do so may contribute cash as a memorial for a Parish House. More than $3,000 has been contributed to date and additional funds are being received daily.

J. George Mann, a prominent Lutheran layman and member of the Faith Lutheran Church, St. Paul, Minn., died suddenly from a heart attack on September 29th. He will be remembered by our Brotherhoods as the efficient Co-Chairman of the Minneapolis Brotherhood Convention Committee.

With the memories of the Minneapolis Convention still fresh in our minds we can recall the efficient and unselfish labors in behalf of the ULCA and Brotherhood Conventions by the families whose homes have been touched by these sorrowful events. We join with their host of friends in extending our Christian compassion and humble prayers for Heavenly comfort in their bereavement.

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.

Does Scouting Belong in The Church?

Should a congregation sponsor a Boy Scout troop or a Cub Pack? Does Scouting promote the spiritual welfare of the Boy? These and other similar questions are coming to headquarters from pastors, Church Councilmen, and Brotherhood leaders.

Although space will not permit a full and complete answer to these questions, I shall attempt to give you a few of the many reasons why an active Boy Scout troop should be functioning in every Lutheran congregation under the sponsorship of the Brotherhood.

I—More than half of the Boy Scout troops meet under church auspices, indicating that the majority know what is best.

II—The Church provides the necessary moral and spiritual background for a troop meeting place.

III—The Church's program of Christian Education focuses attention on the well balanced development in our youth of their moral — recreational and physical well-being.

IV—The Church strives to serve its members throughout their whole lifetime.

V—The Church can readily adapt the time-tested Boy Scout program to make the Brotherhood's Fourth Objective a reality and "Hold the Boys in the Church."

VI—The Church has the necessary leadership in the trained Brotherhood members of unquestionable character.

VII—The Church can provide interesting tasks for adults and young men as Scoutmasters and Troop Committeemen.

VIII—The Church is no exception to the rule that tells us it can expect to get back from our boys — Loyalty — Service and Devotion only in proportion as we are willing to invest our time and energy in their behalf.

Summing it all up we find that Scouting works closely with the Church and reinforces the boy's proper loyalty to the Church. This is all the more evident as we visualize thousands of Lutheran boys striving sincerely to carry out the religious requirements for the **Pro Deo et Patria Award.**

The **12th Scout Law** stresses religion thus:—

> A Scout is reverent. He is reverent toward God. He is faithful in his religious duties—and respects the convictions of others in matters of custom and religion.

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How to Apply for the Pro Deo Et Patria Award

We have received a number of letters from pastors and scoutmasters inquiring how the **Pro Deo et Patria Award** may be obtained. A few of these writers were under the impression that the award could be purchased for their scouts.

To clear up such misunderstandings we wish to make it clear that the **Pro Deo et Patria Award** is not for sale. It should be regarded as an **Award**—not a reward.

Any Scout of the Lutheran faith, who is a member of a registered Scout Troop may, upon the recommendation of his Pastor and Scout officials, be registered as a candidate for the **Pro Deo et Patria Award**, which is granted by the Church and authorized by the National Council Boy Scouts of America to be worn on the Scout uniform.

Covering the procedure to be followed in obtaining the award, we are pleased to quote from a letter by Mr. S. H. Holstad, National Lutheran Scout Director:

"The first step in meeting the requirements for the **Pro Deo et Patria Award** is to send in an application endorsed by the scoutmaster, — a member of the Troop Committee and the pastor of the church to which the Scout belongs.

Upon receipt of this application, we send the pastor a little booklet containing a certificate with complete instructions. When **all** requirements have been fulfilled, including the special project and 150 hours of service, the recommendation signed by the scoutmaster, member of the Troop Committee and pastor of the Church, is sent to this office. If and when the recommendation is approved by the Committee on Awards, the citation and medal are sent to the pastor for presentation to the scout, preferably at a public service of the congregation.

Please note that service hours prior to **November, 1943,** (the date the award was authorized) cannot be included in the required 150 hours.

Kindly include a copy of the special project or a complete description together with a statement that the scout has completed it to your satisfaction.

The medal is not sold by the committee, but we ask that $1.00 be remitted to cover part of the cost of the medal and citation."

Please note that the **Pro Deo et Patria** application blank may be secured from the ULCA Boy Scout Committee, 62 East Garrison Street, Bethlehem, Pa. After the application blank is properly filled out, it should be mailed to The Lutheran Committee on Scouting, 608 Second Avenue South, Minneapolis 2, Minn.

This committee will then forward a Service Record booklet to the applicant and handle the matter to a final conclusion and the granting of the **Pro Deo et Patria** award after same has been properly approved by the committee.

●

Central Penna. Brotherhood Contribution for Scouting

It is most gratifying to note that our Synodical Brotherhoods are backing up the Boy Scout program with their dollars. You can imagine how delighted we were to receive a letter enclosing a one hundred dollar check from Brother John L. R. Schiding, Treasurer of the Central Pennsylvania Synodical Brotherhood. I am quoting a portion of Brother Schiding's letter—

Enclosed find check for one hundred dollars from the Central Pennsylvania Synod Brotherhood for Boy Scout work in the United Lutheran

Church. I think this is a fine way for our Synod to help this great program for our boys. I also feel that all of our Synodical Brotherhoods should do something for Scouting and not leave it all to the ULCA Brotherhood.—

I trust that each of the synodical Brotherhood officers who read this item will urge their executive committees to match the generous contribution of the Central Pennsylvania brethren.

It is well known that the ULCA Brotherhood assumed the Boy Scouting responsibility without asking the Church for one penny. Upwards of one thousand dollars has already been invested in Boy Scouting since the Minneapolis Convention and we must have your help if we are to put Scouting across to our people in in the big way that the Church expects us to do. Moreover, there is no provision for Boy Scout promotion in our current Brotherhood budget. The funds already used were borrowed from the Brotherhood promotion fund.

With this exception, I hope it will not be necessary to make a general appeal for Boy Scout funds. **Will your Synod be the next to follow Brother Schiding's suggestion?**

●

Additional Committees Have Been Appointed

We are happy to report that the following Boy Scout Committee appointments were received at Headquarters during the past sixty days. To each of these brethren we extend our hearty congratulations and good wishes for the fine work they have undertaken.

CENTRAL PENNSYLVANIA SYNOD
West Pennsylvania Conference
Director:
John L. R. Schiding, 201 E. Cottage Place, York, Pa.
Committee:
Alvin Herzog, 251 E. Jackson St., York, Pa.
Edgar B. Heckman, 238 S. West St., Carlisle, Pa.
Allison B. Bowman, 225 Second Ave., Hanover, Pa.
Luther B. Brown, 630 N. Pershing Ave., York, Pa.
Walter H. March, 949 N. George St., York, Pa.

KANSAS SYNOD
Director:
Gerald Lee, 3623 Everett St., Kansas City, Kans.
Committee:
LeRoy Demmon, 501 South Fifth St., Atchison, Kans.
Dr. Frank Shaffer, 126 W. Minneapolis, Salina, Kans.
James Tatham, 1100 New York St., Lawrence, Kans.

NORTH CAROLINA SYNOD
Western Conference
Chairman:
Rev. George A. Phillips, Claremont, N. C.
Committee:
Rev. Leslie Conrad, Route #2, Conover, N. C.
J. L. Goodman, Hickory, N. C.

NORTHWEST SYNOD
Wisconsin Conference
Director:
Louis F. Reinke, 1535 W. Walker St., Milwaukee, Wis.
Committee:
A. C. Rehm, 6018 22nd Ave., Kenosha, Wis.
Earnest Stromer, 1127 Carney Ave., Marinette, Wis.
Herbert Schattschneider, 3423 So. 15th Place, Milwaukee 7, Wis.

MINISTERIUM OF PENNA. SYNOD
Philadelphia Conference
Director:
Harold Oberholtzer, 7459 N. Tulpehocken St., Philadelphia, Pa.
Committee:
William C. Snell, 1415 Ridley St., Chester, Pa.
Philip C. Eisele, 2449 78th Ave., Philadelphia, Pa.

SOUTH CAROLINA SYNOD
Central Conference
Chairman:
H. C. Schatz, Sr., Parr, S. C.
Committee:
F. S. Habenicht, 1327 Conferedate Ave., Columbia, S. C.
J. W. Ballentine, West Columbia, S. C.
Chris Suber, Jr., P.O. Box 567, Columbia, S. C.
R. D. Haltiwanger, 3316 Wheat St., Columbia 34, S. C.
R. E. Shull, Lexington, S. C.
H. Alton Roof, R.F.D. #1, West Columbia, S. C.
T. R. Meetze, West Columbia, S. C.
J. T. Hair, 4215 Mildred St., Columbia, S. C.
Charlie Power, Parr, S. C.
Leo N. Lybrand, R.D. #1, West Columbia, S. C.
L. G. Derrick, 2827 River Drive, Columbia 37, S. C.
Rev. E. D. Ziegler, Jr., 1810 Marion St., Columbia 3, S. C.

Comments

Belmont, North Carolina

Our Troop No. 5, newly organized is doing a splendid piece of work under the leadership of Scoutmaster W. L. Thornburg.

Rev. R. H. Kepley,
Holy Comforter
Lutheran Church.

Indianapolis, Indiana

This is one of the finest things that could have taken place for our Church and Brotherhood. The results cannot be imagined.

Rev. R. Eugene Smith,
Ebenezer Lutheran
Church.

Meriden, Connecticut

Have an active scout troop and would appreciate any material available. Thank you.

Edward Leck,
Immanuel Lutheran
Church.

Rochester, New York

We use Scripture reading in opening our Scout meetings, if you have any suggestions on this, would appreciate same.

Harold E. Miller, Pres.,
St. Andrew's
Lutheran Brotherhood.

Williamsport, Pennsylvania

St. Paul's has had a fine Scouting program for a number of years.

Rev. H. R. Gold,
St. Paul's Lutheran
Church.

Chicago, Illinois

The Brotherhood has been sponsoring our newly organized troop and the troop is progressing quite well.

Philip Lindahl,
Scoutmaster,
Trinity Lutheran
Church.

●

Eight Steps in Starting A Boy Scout Troop

As suggested by the Boy Scouts of America

These suggestions will be found useful in organizing Troops in Lutheran Churches.

First Step: The pastor or some one in the congregation who is interested in having a Troop related to the church discusses Scouting with the members of the church and gets a small group together to help promote the idea.

Second Step: A "get acquainted with Scouting" conference is held. The Local Council will gladly send a good man to explain the Scout program and help organize a Troop

Committee of which the pastor should be a member.

Third Step: The first Troop Committee meeting is held. Some one from the Local Council discusses the plan of operation of the Troop, the qualifications and duties of the Scoutmaster and all matters connected with the policies of a church related Troop.

Fourth Step: The Troop Committee recruits and trains the Scoutmaster and assistants. The Scoutmaster is a member of the church. The Local Council will help train him for his responsibilities.

Fifth Step: A meeting is arranged between the Scoutmaster and the Troop Committee. The Troop leaders should have a certain minimum amount of literature such as a Handbook for Boys, a Handbook for Scoutmasters, Troop Committee Pamphlet, a Handbook for Patrol Leaders and a copy of the Manual, "Scouting in the Lutheran Church." At this meeting the program, policies and administration of the Troop can be set up. The Scoutmaster can report on plans for the Troop program.

Sixth Step: The first meeting of the Troop is held. Boys are called together, temporary Patrols are organized under the Scoutmaster. Maybe the first hike is planned. In the meantime, the Scoutmaster is getting training either from a Local Council Training Course, or from the District Organization and Extension Committee, or a Commissioner, or someone else. The boys are meeting and are preparing for the Tenderfoot requirements.

Seventh Step: The charter application duly filed and signed by the Troop Committee and Scoutmaster is filed at the Local Council office of the Boy Scouts of America. The Troop is meeting regularly and the boys are also meeting by Patrols. The Scoutmaster is taking training.

Eighth Step: A public induction and Tenderfoot Investure Ceremony is held, preferably in the presence of the congregation.

●

Complimenter to 'Lutheran Men'

Dear Brother Bader:

Perhaps it would be interesting to know something about our Plains Lutheran Brotherhood.

We met on February 24, 1945 and organized with 17 charter members, since then we have added four new members. We meet once a month in some brother's home. Our number was so small at first we doubted whether a brotherhood would function.

Now we are very much convinced that it takes loyalty not number to function. Since organizing our attendance has been excellent. It has meant more toward getting the men of our church together socially and to attend to church business than anything that we have ever attempted.

We expect to go forward with our local aim to have every man in our congregations become a member of our Brotherhood.

Lutheran Brotherhood is a big business and as it grows much larger in the post war days, we hope we will be among the faithful.

We wish to thank you for the interest you have shown us, and we are yours very truly,

Plains (Ga.) Brotherhood.
H. B. Carlton, Secy.

●

It is better to say a good thing about a bad man than to say a bad thing about a good man."—Arkansas Baptist.

Where will your retirement dollars come from? There is only one answer. They must be the result of a plan you select during your earning years.

Analyze your present program. Are you certain that you will have the money available when you need it? Are you in a position to diversify your holdings?

The Lutheran Mutual way will give you the assurance of having a definite income for life, leaving you carefree during the productive years so that you may give full time and effort to your business or profession. You can make regular deposits to the Company, which in turn invests only in select mortgages and bonds. It will be a source of satisfaction to know that you can live comfortably and independently in your old age. Mail the coupon today for complete information.

LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA Founded 1879

Please send me FREE copy of your folder "Retirement Income for Lutherans"

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A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Lutheran Men in Bible Study Classes

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Vital Projects For Adult Classes

Classes ought to be doing things. And the things they do ought to be worthwhile. It is an easy thing for a class to run along with the lecture system and do nothing in the way of expressing in action the principles which are taught. In some classes it is even a question as to how many class members are actually listening to what is being said by the lecturer-teacher. What is being learned, if anything, under such a system is anybody's guess. It is easy to get an idea, a bit of information, or even to be stimulated to momentary thinking, but what is the real outcome? The law of forgetting works just as certainly as the laws of learning. What we do not use is lost quickly or more slowly. Individuals and classes may insure themselves against such losses by carrying out in action the principles with which they become acquainted before too much time elapses.

Engaging in projects is important also because out of action comes actual learning of principles, ideas, skills, attitudes, and goals. What are some of the projects which would prove of real value to classes?

Building Sunday School Enrollment

For a number of years the enrollment of Sunday schools, as well as their attendance, has been declining. This condition is general, though it has not affected every school. A few have been gaining in enrollment and attendance.

Over the country today there is a strong interest in discovering the causes of lowered Sunday school participation and in finding ways of reaching larger numbers of children, young people, and adults who are still outside the school. It is not possible for a strong adult class or a group of such classes, both men and women, to make careful plans to survey their community and to follow up the survey with tactful persistent visitation until larger numbers of the unreached have been brought under the influence of Christian education in the Sunday school, vacation school, and weekday school?

Before going very far with such plans it would be profitable to consult the Rev. William S. Avery, 1228 Spruce Street, Philadelphia, Pa., who is the new associate secretary of The Parish and Church School Board, in charge of a large effort to increase the enrollment of the Sunday schools of the United Lutheran Church.

Classes ought to beware of the dangerous tendency to conduct a visitation or survey of a community, to card-index the information gained, and then neglect to follow up what has been done. If there is not a careful, conscientious, persistent, tactful follow-up visitation the results will be very disappointing. Don't disappoint yourselves.

Finding and Inspiring Leaders

From one end of the country to the other one hears the complaint that so many people in the church are very complacent about its work. Pastors and lay leaders complain that so many men and women with good abilities are unwilling to undertake teaching a class, serving on the church council, accepting office in organizations, or visitation. They seem to assume that somehow the work will get done without them.

Why have they lost their zeal for service? Have their ideals dropped so low that they no longer care to serve God or other people? Have they lost their sense of the value of Christian faith and living? Are they convinced that the church has lost its grip and that working for it is lost effort? Has the confused thinking of war time robbed them of their convictions and clear thinking? Is the main cause found in an inherent human laziness? Or have the extra hours in war industries or in volunteer war services taken such a heavy toll of energy that none is left for the spiritual phases of life?

Whatever the causes, the condition is lamentable. Cannot adult classes do something about it? It is not possible by a renewal of devotion, by a new awareness of the need, and by purposeful planning for the members of adult classes to inject a new interest and purpose into many persons who ought to be serving. Can't devoted men and women open visions of need and possibilities to others by their own zeal, through conversations with them, by laying tasks before them with the assurance of help, and by leading the way to show them how to render the various services?

A missionary leader once remarked that it is necessary that some persons get their temperature of zeal up to 500 degrees Fahrenheit in order to lift larger numbers to a point above freezing. Adult class members ought to be the inspirers of others.

Church-Home Co-operation

A weak spot in religious education is the lack of the right kind of understanding and co-operation between the Sunday school and homes. Often enough neither is well enough acquainted with the other. Teachers fail to deal adequately with pupils because they do not know the home environment. Parents fail to do their part in the religious education of their children because they do not realize their responsibility, do not know what to do directly, do not understand what the Sunday school is trying to do, why teachers use certain methods, and why certain materials are used.

These various gaps ought to be closed by a closer relationship built on better understanding. It is possible for classes and members of classes to lend a hand on this task?

Adult class members could urge a larger program of purposeful visitation in the homes of Sunday school pupils by teachers and others. They could propose and help bring into being a plan of parent-teacher meetings, two to four meetings a year, in which parents and teachers could get acquainted and arrive at common understandings. They can help start classes in parent education (Christian family life). And they could help to strengthen the work of the home department. All will facilitate church-home relationships and make religious education more effective.

Topic of the Month

● Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Making Christmas Christian

Topic for December, 1945

By Rev. Robert D. Hershey, S.T.D.

AIM: (1) to learn about some of the historic pagan festivals which centered about December 25th in the Mediterranean world; (2) to recognize that there are pagan elements in some Christmas observances of today; (3) to realize anew the mighty meaning of Jesus' birthday; (4) to make our observance of Christmas really Christian, eliminating pagan practices and commercialism; (5) to realize the mighty change in man's position and our idea of God; and (6) to see the blessing of the nations in the Christmas message.

Worship

Hymn: "Hark! the Herald Angels Sing"—PSH. No. 13 or CSB. No. 25
The Opening Versicles for Christmas—PSH. page 16
Hymn: "Come Hither, Ye Faithful"—PSH. No. 16 or CSB. No. 21
Scripture Reading: St. Luke 2:1-14
Prayer: Free, or Collect No. 2—page 23 PSH.
Hymn: "Joy to the World! the Lord is Come"—PSH. No. 19 or CSB. No. 34

(NOTE: In preparation for this Christmas topic it must again be emphasized that Christ is to be the central consideration. Whatever else of background or extraneous material is used, it should not be left hanging in mid-air but nailed firmly to the Christian interpretation of God's revelation in the person of His Son. As a result, the topic will inevitably carry with it devotional atmosphere and will nourish the joyfulness which is the sublime characteristic of the Christmas season.)

The Topic

Once again, as the last page of the calendar begins to loosen itself, our thoughts are turned toward Christmas and the beginning of a new year. There are some people, presumably, to whom the celebration of the feast is quite meaningless in a religious sense. There are some too, though far fewer, for whom Christmas has become a season of intense religious devotion—so much so that they are exceedingly critical of those who find in it anything other than pious exercises. Most of us, however, do not err in either extreme—we are quite human folk who feel somehow that holy days and holidays (and it isn't merely a coincidence that the words appear so much alike) belong together. We would maintain a balance between the two—not forgetting that Christ's birth is the fact that gives the season its meaning, and not ignoring the need of humanity in the expression of its joy through song and dance and feasting. It is no more fair to spiritualize beyond human reach the birth of Christ our Saviour, than it is to allow Him to ascend without ever recognizing His sojourn upon the earth.

If you think seriously about it for a moment, you will appreciate how instinctive it is for man to set aside special days for ceremonial observances. Such days are above the commonplace; they provide an escape from monotony; they help us to explore the varied areas of life in which we all have to live at times, but which are far too much for our natures as a steady diet. It is difficult, if not impossible, to be religious at every moment. One cannot constantly be effervescing joy and making merry. One cannot, for long, drink only of the sorrows of life. Perhaps this is as basic a cause as any, for man's insatiable desire to mark out specific days—some commemorating a high joy, others a day of deep sadness; some days of feasting, some of fasting. Festivals, of whatever variety, are mountain peaks shining over dark valleys and tedious plains, testifying to an eternal radiance of the sun.

In earlier days, as we might expect, more attention was given to the objective quality of such celebrations—food and drink and the materials of life. Later, the subjective quality was nourished and what had previously been merely a natural expression of man's feelings was spiritualized into a more formal observance of man's beliefs.

Even along this later course, there are stages of development to be noticed. The first strictly Christian observance was that of Good Friday or Easter. The marking of Christ's death with a fast and His resurrection with a feast, preceded by a good number of years the Christmas festival. According to the records, the earliest reference to Christmas was made in 336 A.D. and according to some authorities, the first Christmas sermon was preached at Rome in 342 A.D. by Bishop Tiberius. This is rather difficult to believe until we realize that a birthday worthy of general celebration depends upon man's estimate of life; hence man travels backwards in his reckoning of values and appraisal of character—in this instance, from the events surrounding the suffering and death of Christ to those attendant upon His birth. The story of Christmas took its meaning, in reality, from man's faith in Christ's sacrifice and resurrection. The significance of Christ's exit from the world not only colored, but gave rise to the importance attached to His entrance into the world. Another significant observation, is that just as Good Friday and Easter are linked in celebration, so in reality Christmas and Epiphany—the birth and manifestation of Christ—are related.

This accounts partially for the interesting matter of properly dating the festival and the resultant growth of specific characteristics of the celebration. There is some difficulty in accepting December 25th as the true date of the Nativity; December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem. Christians, however, agree in laying more stress on keeping **a day** in memory of the Nativity, than on success in the selection of **the day**—the precise date of the event. Every once in a while, someone with a little knowledge, who has unearthed for himself a secret which has been known to others for centuries, gets excited and with waving hands insists that Christmas should be celebrated in October or April. It probably was, in former days—but by the 5th century, whether from the influence of some tradition, or, as is more likely the case, from the desire to supplant heathen festivals of that period of the year, December 25th had been generally agreed upon. Augustine expressly mentions this date and Chrysostom

speaks of it as a custom imported from the West. This certainly would help us to see how the feast of the Epiphany and Christmas in the early Eastern church were jointly kept—as indeed they still are.

It is true, and we can admit it with a feeling of accomplishment, that Christmas had its backgrounds in festivals of a heathen or civil nature. In the Roman world, on the basis of the Julian calendar, the winter solstice was celebrated about December 25th. It was the time when the sun began to rise with new vigor after the autumnal decline. It was called **Dies Natalis Invicti** — The Day of Birth of the Unconquerable, and was familiar to Mediterranean citizenry as early as 270-275. Certainly it is not difficult to see how the natural sun festival was transformed by Christians into a day celebrating the Son of Righteousness with healing in His wings.

This natural phenomenon was also the basis for the great Roman celebrations of the **Saturnalia** — the one carnival of democracy and equality during the twelve month of tyranny and slavery. Rich and poor, educated and ignorant, slave and freeman, ruler and subject—all on these days, presided over by the Lord of Misrule (in England called the Abbot of Unreason), mingled freely in common jollity. There were fairs where images were sold; candles were given away; there was drinking, feasting, and gaming.

Then it was too that the Greeks lit torches upon Helicon in praise of Dionysius. In Egypt at this period the populace bore palms for the god Horus; in Persia they celebrated the birth of Mithras; and the Hindus in India sang their songs to Vishnu. Tied to these customs were the famous Kalends celebrations (precursors of today's Mummers) — times when all the bars were let down in riotous revelry.

Many of these festivals had become very corrupt. Excess and license darkened the hour of national joy; and it was in order to root out the heathenism and immorality attendant upon such celebrations that the early Church proclaimed the first three days of the new year a solemn fast and Christmas a holy festival. She denounced men dressing as animals and women; she denounced auguries and superstitions about fire; she denounced the giving of presents; tables laden to the breaking point with food; drunkenness and riot in general. And not only did she denounce; the Church also provided something constructive. The Church has played a double part. There has been sheer antagonism — forcing heathen customs into the shade or pushing them back into the limbo of superstition; and there has been adaptation—baptizing them into Christ, giving them a Christian name and interpretation, and often a modifying form.

As an illustration of this latter process the giving of gifts was given motivation and approval by the story of the wise men and their gifts to Christ, He Himself being the gift of God to men. Candles and lights were given significance by the star and the midnight scene at Bethlehem. Feasting and gorging were transformed into Christ's Mass and the angelic chorus produced songs of devotion and carols of beauty to take the place of rollicking tunes. Above all, the praise given to the unconquerable sun was transferred to the Invincible Christ. Thus, in a dramatic way, has our Christian celebration of Christmas developed. To be sure, from time to time the pagan antecedents of the festival have come back to haunt us—but Christ still is the center of Christmas. In England at one time Parliament prohibited the Christian festivities at the request of Puritans, who felt that it should be a more solemn occasion, but with the Restoration—there came also the restoration of the day of joy and all of its accompanying host of practices. Today too, in some quarters, there are those who would restore to us the simplicity and glory of the festival—from which we are frequently misled by the tinsel and frills of secular interest in the day. And yet, fundamentally, beneath all our customs and fancies, all of us are deeply conscious of the mystery of Christ's birth.

Christmas is not in the carols which we sing to greet the day. It is not in the cheery fireplace which warms our home. It is not in lavish giving, in joyous greetings, in the supreme happiness of children. It is rather in the stately message that was given to the world so long ago—"For unto you is born this day . . . a Saviour." We need to be reminded frequently of this good news. "Reveling crowds on Roman streets; pagans praying about blazing yule logs; troubadours singing carols on country roads; carousing cavaliers, feasting peoples"; Santa Claus standing with a bell and a bucket on the corner; postman stooped with sacks of saccharine sentiment—all these are not Christmas.

It is because of a little child — a Child of Light, that we light candles and fires. It is because of a Child of Life that we cut down pine trees and bring them into our homes. It is because of a Child of Love that we give gifts and exercise charity; it is because of a Child of Joy that we greet each other with "Merry Christmas."

The wisest thing Christians ever did was to turn over this feast day to a child, for the Child Jesus stands for Light, Life, Love and Laughter.

"Men scoff at angels; yet each year
As Christmas time draws nigh,
We tune our hearts to angel song
That ring through earth and sky.

"Peace, peace on earth," the angels
sing,
"Good will, good will to men."
And from our hearts we echo back;
"So let it be! Amen!"

For one brief day there is no strife,
But love and kindly deed,
Because we put man's wisdom by
And give the angels heed."

—Mary Foot Lord.

Questions for Discussion

1.—What is the truly contagious message of Christmas?
2.—Suggest some of the ways in which Christianity has both repressed and adapted pagan customs. Which do you think is the better process?
3.—How can we be sure to keep Christ in the center of the Christmas picture?
4.—Is there justification for the family emphasis on this day? Why, or why not?
5.—In what specific ways can you and your family make Christmas more Christian?

Assignment of the Topic For the January Meeting Closing Worship

Hymn: "Silent Night! Holy Night!"—PSH. No. 20; CSB. No. 530
Closing Versicles for Christmas—PSH. p. 16
The Lord's Prayer and Benediction

Christmas Day in the Christian Home

By Mr. C. A. Barnhart

Mr. Barnhart is vice-president of the Rocky Mountain Synodical Brotherhood, one of the most extensive in distances covered in the ULCA. He is a college professor in Albequerque, New Mexico.—Ed.

From a spiritual viewpoint the question, "How should Christmas day be observed in the Christian home?", is deeply vital. The answer, which

should be sought out soberly and prayerfully, is clearly indicated in a general way by the two words **Christmas** and **Christian.** Truly the observance of Christmas day in the Christian home should be Christ-centered. But just in what manner can Christmas be observed so as to give Christ pre-eminence? It shall be the aim of this article to suggest how the Christian home may commemorate the Nativity of our Lord so that "Christ is all and in all," and then further to point out upon whom the responsibility for inaugurating such an observance rests.

Doubtless many devout Christians consider the Santa Claus myth to be most innocent and harmless, but mature deliberation will show that this myth has done more to dethrone Christ from his pre-eminence in the hearts, minds, and lives of mankind during the blessed Christmas tide than any other single cause. There can be no doubt that a crafty Satan gloats over this all but universal practice. There is a deep spiritual need for the clipping of the claws of Santa Claus because the intense commercialization of this great festival of the Christian church can be attributed to "dear old Santa." In the Christian home at Christmastide, the place of honor, as at all other times, should be offered to the "Saviour, which is Christ the Lord" and not to Santa Claus.

Christmas will then be truly a season of joy, not a period of inordinate mental, nervous, and social excitement and elation.

Jesus, first
Others, next
Yourself, last.

Inseparably associated with Christmas are the "good tidings of great joy," and we have Christ's own words spoken for us as well as for his disciples during his earthly ministry, that it is his desire and plan that his "joy might remain" in us and that "our joy might be full."

Again, the observance of Christmas should be permeated by a spirit of praise and worship which ascribes "Glory to God in the highest." The traditional home-gathering at Thanksgiving should be superseded by a more precious homecoming at Christmas. With the entire living home-circle present, what a blessed opportunity is offered for all to participate together again in family worship. No better time can even be selected to establish or to restore the family altar.

Christmas should be a time when "The love of God is shed abroad in our hearts by the Holy Ghost," and this love should shine forth unselfishly to gladden and brighten the hearts of less fortunate persons. Christmas should truly be a season of "good will toward men," but this good will in action will speak much louder than good will in words only. It is to the eternal shame of Christ's church that she has permitted, by default, the usurpation by fraternal and luncheon clubs of one of her greatest opportunities for service in the giving of food, clothing, and other comforts to the unfortunate homes in the community on Christmas day. Of course, it is just as well for these organizations to do it as for the church if she merely did the same thing in the same spirit as they. If each Christian home were to give a "cup of cold water only" in the name of the Lord Jesus Christ, much more permanent blessing would come to such homes, as well as eternal salvation to many homes of those to whom the humble gift is offered.

Yes, the Christian home should make Christmas a season of true evangelism. If unselfish gifts in Jesus' name were supplemented by testimony, prayer, and compassion, then in a brief interval of time the Christian church could turn the world of mankind upside down spiritually and win innumerable souls to Christ. Our Christmas testimony should be, "Behold, I bring **you** good tiding of great joy, which shall be to **all people**, for unto **you** is born this day . . . a **Saviour which is Christ the Lord.**"

Furthermore, Christmas should be a season of peace, abiding peace, in the Christian home, no matter what cataclysmic terror the world of nations may be suffering. Christians should ever be praising God and witnessing, "Glory to God in the highest, and on earth **peace**, good will toward men."

This testimony should strike deeply into the hearts of men at Christmastide in 1945, as the tumultous roar of a world-shattering flood of global war loses itself in the great calm ocean of peace. May all Christian homes pray on this coming Christmas day that many, many souls may come to know "the peace of God, which passeth all understanding" and that this peace shall "keep their hearts and minds through Christ Jesus."

Finally, Christmas day should be observed in the Christian home in a spirit of hope, "the hope of the promise" of the resurrection of the dead, for "if in this life **only** we have hope in Christ, we are of all men most miserable." The Christian home should treasure the hope of glory, should look forward spiritually to the second advent of her Lord, that greater and more glorious Christmas Day which also will be our personal Easter Day. Our resurrection from the dead will be merged with the coming of the Prince of Peace into the most gracious day of all the ages.

Upon whom does the responsibility for an acceptable observance of Christmas day rest? The responsibity rests surely and solely upon Christian fathers in their homes. During this war we have read of many decorations and awards for courageous deeds performed far beyond the demands of duty. But a crown was not conferred upon any of these war heroes. To Christian fathers, however, who exalt the Lord Jesus Christ in their homes on Christmas day, "great will be their reward," to be bestowed at Christ's second coming. "And when the chief Shepherd shall appear," each such Christian father "will receive a crown of glory that fadeth not away." Let us pray that this crown will be supplemented by a citation, such as the Lord conferred upon faithful Abraham, the friend of God in ages past; "for I knew," Christian father, that you would "command your children and your household after you, and they would keep the way of the Lord."

●

Dr. Steward W. Herman Jr., now serving on the staff of the World Council of Churches in Geneva has this to say with regard to the tragedy of central Europe. He says "the present trek of some 7,000,000 refugees to their former homes in central Europe could be compared to the Bataan march of death. Our Commission to the Federal Council of Churches, at a recent meeting, adopted resolutions recommending that the ULCA executive board appeal to our government to speed the way for more direct relief to these suffering peoples from the American churches. As we feast at our American tables and remember the misery of Europe it would not be pleasant to remember the parable of Dives and Lazarus.

Thanks Chaplain!

Office of the Chaplain
1152nd AAF Base Unit—
SATD—ACT
8 July 1945

Dear Friends:

From Hampton Roads, Virginia to Naples, Italy, to Bari then Canosa, from our Group Headquarters somewhere in Italy then back to Naples and to Trinidad, from Trinidad to Natal, Brazil the LUTHERAN MEN has followed me in decent time. I do not know how in the world I could ever keep up with the latest that the men of the Church are doing. I appreciate your interest in the Chaplains of the services.

My present address is as follows:
Chaplain W. F. Furman, 0-510079,
1152nd AAF BU- SATD- ATC
APO 604, c/o PM
Miami, Florida

Sincerely,
W. F. Furman,
Chaplain, USA

P.S.—Howdy Earle, keep 'em flying. The men of the Lutheran Church are, I believe, the most faithful of the whole lot. Chaplains of other denominations say they can always depend on the Lutheran boys.

Pete.

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September 1-30, 1945

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The Saviour Lutheran Brotherhood, Trenton, N. J.	7.50

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